And God said, Let us make man ['adam (humankind, male and female)] in our IMAGE [an event, short term if not instant], after our LIKENESS [loving] [a process, long term]: and [when free & loving] let them [humankind] have dominion [of Earth] … . — Genesis 1
1 … God CREATED [in his image] man [free human (event)], in the likeness of God made [MAKES] he him [loving creation (process)]; —Genesis 5
17 … [God] will bless thee [Abraham], and … multiply thy seed as the STARS of the heaven, and as the SAND which is upon the sea shore; … ;
18 And in thy seed [SAND<=>Israel, STARS<=>Church] shall all the nations of the earth be blessed — Genesis 22

Let us [creatures with free-will (humans)] therefore … lest, a promise being left us of entering into his [GOD'S] REST, any of you should seem to [freely] come short of it. — Hebrews 4
27 … THE ANOINTING which ye [Israel, Church] have received of him [God] abideth in you, … , ye shall abide in him [it]. — 1 John 2
19 …, by the power of the [s]pirit of God [spirit of LOVE & REST]; … , I Paul have fully preached the gospel of Christ GOSPEL OF [THE ANOINTED] [anointed seed of Abraham: Israel <=>SAND (earthly priesthood), Church<=>STARS (heavenly priesthood); Michael <=>Jesus (High Priest)]. — Romans 15
10 … [In Age-to-Come] ye [Israel] shall … proclaim liberty … [to all humanity living and dead] … : it shall be a JUBILEE … . — Leviticus 25
22 But ye are come … unto the city of the living God, …
23 To the general assembly [FESTAL GATHERING] and church [assembly] of the firstborn [Israel — SAND, Church — STARS], … — Hebrews 12

13 … God of [THE] HOPE fill you [chosen] with all joy and peace in believing, that ye may abound in [THE] HOPE … . — Romans 15
8 … scripture, foreseeing that God would justify the beheaders [nations] through faith, preached before the GOSPEL UNTO ABRAHAM, saying, In thee [through his seed: SAND<=>Israel, STARS<=>Church] shall ALL nations [humankind, living and dead] be blessed. — Galatians 3
19 …, And is this [Davidic Covenant] [is] the manner of men [TORAH OF THE ADAM] [first proposed pre-Eden], … 21! — 2 Samuel 7

22 Ye [Samaritans] worship ye know not what: we [Israel, Church] know what we worship: for SALVATION IS OF THE JEWS. — John 4
My purpose for writing a volume addressed to the people of Israel is edification, NOT conversion—edification to inspire and strengthen their relationship with the God of their Fathers and to humbly support the work of developing God’s earthly priesthood.

Humankind and the universe we inhabit are the work of a loving, benevolent, Creator. The Bible, Old and New Testaments (OT, NT), is the physical source of guidance given human creation by that Creator. My desire is to dispel as many as possible of the misconceptions unduly credited to that graciously provided instruction. Therefore, all creeds, philosophies, and world views (to include scientific, Jewish, Christian, Islamic, etc.), not formulated on that foundational certainty are outside the scope of this work.

Christendom, in support of its Theology(ies) of Replacement, employs titles like new Israel, spiritual Israel, and true Israel. Concurrently, the title natural Israel, and in hubris even nominal Israel, are used for the national entity made up of the descendants of the twelve sons of the man Jacob, he who God renamed Israel. The Bible, however, knows of only one Israel of God, not two as the above titles imply! In this volume appellative Israel is used exclusively for the descendants of Jacob, the twelve tribes of God’s earthly elected and anointed people, those who by birth or adoption enter covenant relationship with God under the Torah of Moses. To apply Israel any other way is biblically untenable!

The term “Christendom” is used in this volume to denote as a collective entity the great variety of organizations, denominations, and institutions that profess to follow the teachings of Jesus of Nazareth, but declare God has only one salvation and in myopic arrogance assert they are the sole gateway (Matt 24:5).

“Israel of God,” used once in the Bible (OT+NT), is found in Gal 6:16, where applied to the earthly God-chosen people, all twelve tribes (Gen 49:1-28).

Torah of Moses: the life sustaining guidance given to Israel in the five books of Moses and supplemented by the inspired prophets.

Number assigned biblical word per Exhaustive Concordance with Dictionaries of Hebrew and Greek Words, James Strong, Abingdon Press, 1970.

Matt 16:18; Rom 8:14-17; 9:10-16; 2 Cor 5:17; Gal 6:15; Heb 12:23; 1 Pet 2:5,9; 1 John 3:1,2.

Some may find this book a difficult read, but no better way could be devised to present the detail necessary to accomplish the desired purpose. May the benefit obtained more than offset the effort required.
Note to the Reader

31 And he [Son of Man (vs. 30)] shall send his [God's] [angels] [messengers] [human] with a great sound of a [Jubilee] trumpet, and they shall gather together his [God's] [elect] [Israel in Diaspora] ... , from one end of [ecclesiastical] heaven[s] to the other.—Matthew 24:31

“A Better Hope”

Israel, as a nation, has been raised from the dead! God’s first elect people, his anointed earthly people, are returning to their land.

Hosea 3:
4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim:
5 Afterward [after “many days” (Diaspora)] shall the children of Israel [all twelve tribes] return, and seek the LORD their God; ...; and shall fear [revere] the LORD and his goodness in the latter days.

The return part of Hosea’s prophetic message has been marvelously instituted, however, there remains seek and revere.

Psalms 100:
3 Know ye that the LORD he is God: it is he that hath made us [Jews], and not we ourselves; we [all twelve tribes] are his people ... .

Though made as a nation, late history and current state of the “children of Israel” vividly demonstrate the making of them as God’s “people” is not a completed work. A case in point is the recently published “The Future of the Jews,” a lofty title for a book that says nothing of God’s plan for his earthly chosen people.

Hebrews 7:
19 For the law [Torah of Moses] made nothing perfect, but [in the Age-to-Come] the bringing in of a better hope did; by the which [“better hope”] we [God’s earthly chosen] draw nigh unto God.

This “better hope,” The Hope to be fulfilled, will be realized when not only the Jews, but all of human creation, know “the LORD he is God” and diligently seek and revere him.

The time, Hosea’s “latter days,” has come for “bringing in” of that “better hope”—The Hope not only for the people of Israel, but for all of God’s human family, living and dead. The cry that went out two millennia ago to a wayward people is as critical today as it was pre-Diaspora.

Revelation 18:
4 ... , Come out of her [Babylon the Great (vs. 2, world’s political/religious systems)], my [chosen] people [Israel], that ye be not partakers of her sins, and that ye receive not of her plagues ("plagues" on “Babylon” that are the direct consequence of its misconduct (its sins)).

May this treatise encourage Israel to “come out” and complete the work began at Sinai—not only to know, but to seek and revere.

RELEVANT CRITERIA

The united Bible, as the “oracles of God,” was given through Israel to the human creation to be studied, not just read. The understanding thus derived to be eagerly and consistently applied in one’s day to day life experiences. The part inaptly entitled New Testament (NT), most of which was written by Jewish authors, is as much a part of the inspired record provided by a loving Creator as the Jewish Tanakh, which Christendom inaptly entitles Old Testament (OT).

Proverbs 2:
1 My son, if thou wilt receive my words, and hide [treasure] my commandments [commissions] within thee;
2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding of God;
3 Yea, if thou criest after knowledge [of God], and liftest up thy voice for understanding;
4 ... 5 Then shalt thou understand the fear [awesome-ness] of the LORD, and find the knowledge of God.

Thus, a substantial part of this volume consists of translated quotes of the divine WORD, quotations taken primarily from the
**King James Version (KJV), i.e. Authorized Version (AV).** The intent is not to be a scholastic exercise requiring one be proficient in the languages of the ancient manuscripts, but is written for an intelligent lay person who has a few readily available Bible study aids on hand—aids such as:

- selected versions, to include Hebrew and Greek interlinear;
- lexicons, hopefully with numbers from Strong’s dictionaries;
- concordances, English and perhaps Hebrew and Greek.

Though recent advances in manuscript research have resulted in improved translations, the KJV continues to have a particularly prejudicial influence in the English speaking world (even for the Jews). It more than many of the modern renderings directly reflects the specious “god of wrath” and anti-Semitic teachings of Christendom—teachings that know not that God has two elect and anointed peoples, nor appreciate the diversity of the divine purpose. It is my hope the use of the KJV, with editing, will facilitate recognition that improper renderings and interpretations exist and that the recommended revisions will make the need for careful study better understood and appreciated. A list of Pivotal Precepts used as a guide for that editing is given below.

A different font is used to set apart the quoted biblical texts from general narrative. Brackets identify needed translation changes [revision]. Brackets with a font change indicate suggested interpretations [comment]. Numbers linked with the trans littered Hebrew and Greek words (#0000H, #0000G) refer to the readily available dictionaries of **Str ong’s Exhaustive Concordance**. Definitions supplied, however, come from a multiplicity of sources (usually not identified). On occasion, Strong assigned more than one number to a given word spelling. To highlight this possible source of confusion, all numbers are cited. For example: ‘adam’=#0120/0121H.

Where deemed useful underlining, shading, and UPPER CASE letters, are used for emphasis. Suggested interpretations and comments are added [in brackets and change of font] for clarification.

Biblical language uses idiom distinctive to the Hebrew and Greek cultures at the time written. It abounds with singular and graphic imagery that require deliberate study to be properly understood. Because of significant interrelationships throughout the divinely inspired collection of writings, it is difficult to delineate the meaning of a given expression without using words and concepts that may be more fully developed in another context. As a result, in this volume there is considerable redundancy. Hopefully the reader will find the abundance of such overlaps and repetition more helpful than taxing. To provide even more specific assistance,
notes have been added to give further detail for a number of such expressions and images.
To devise a format that would convey needed corrections and clarifications as concise as possible has required considerable trial and error. The resultant makes for a demanding read; however, with a little patience the reader may soon adapt and realize the value of what is presented. The intent has not been to provide a light read, but to give a guide for serious study of the Word.
As the product of a fallen human the interpretations of biblical texts, and the conclusions drawn from those interpretations, are works in progress. They are not sacrosanct! Suggested changes and corrections are earnestly solicited. They will be gratefully received and given careful consideration. The goal has been, and must continue to be, an unimpeachable understanding of divine purpose: Torah of The Adam, 17 Gospel unto Abraham, 18 Gospel of the Anointed. 19
The thoughts expressed herein may be used freely if rightly presented. God to be the judge!

THE HOPE
The history of the Jewish people in the light of biblical prophecy verifies the validity of the Bible and The Hope it reveals.

EZEKIEL 36:
23 . . . . the heathen 20 [peoples] [fallen humankind] shall know that I am the LORD, saith the Lord God [Creator of all], when I shall be sanctified in you [Israel (vs. 22)] before their eyes.
24 For [God] will take you [Israel] from among the heathen 20 [peoples], and gather you out of all countries, and [from your Diaspora] will bring you into your own land.

HOSCEA 6:
1 Come, and let us [Israel, God’s people (vs. 4)] return unto the LORD: for he hath torn [by Diaspora], and [afterward] he will heal us; . . .
2 After two days [two millennia] 21 will he revive us: in the third day [third millennium (day after the two-day Diaspora)] he will raise us up, and [as a nation of earthly, God-chosen, priests] we shall live in his sight.

ZECCHARIAH 14:
1 Behold, the 22 [a] day of the LORD cometh, and thy spoil shall be divided in the midst of thee [Israel’s Diaspora].
2 For [God] will gather all nations [fallen world (Babylon)] against Jerusalem 23 [Israel] to battle; . . . and half of the city 25 [Israel] shall go forth into captivity [many Jews succumb to political/religious systems of the world], and [but] the residue of the people [those faithful to their covenant (144,000)] 24 shall not be cut off from the city.
3 Then [following the Diaspora] shall the LORD go forth, and fight against those nations [those that divide Israel’s “spoil” (vs. 1)], . . .

ROMANS 15:
12 . . . . There shall be a [the] 27 root of Jesse [The Hope], . . . ; in him [it] [the “root,” The Hope] shall the Gentiles trust 28 [hope].
13 Now the God of [The] 27 Hope 29 [vs. 12] fill you with all joy and peace in believing, that ye may abound in [The] 27 Hope . . .

ISAIAH 11:
10 . . . in that [promised] day [Day of the LORD] 30 there shall be a [the] root 31 of Jesse [“root”—The Hope], 32 which [in concert with the nation being “raised up”] 33 shall stand for an ensign of the people [of God (Israel, vs. 11,16)]; to it [the ensign (root)—The Hope of God’s king & kingdom] shall the Gentiles [fallen humanity] seek: and his [God’s] rest 34 shall be glorious [The Hope of the Fathers (Abraham, Isaac, Jacob, Jesse, et al.)].

Israel is again a nation! A fact compelling recognition the promised “third day” has come, the day of The Hope, the day God’s

17. 2 Sam 7:19. See note 61, page 7.
19. Rom 1:16 (page 132); Gal 1:6,7; 1 Thes 3:2.
20. goyw, #1679G.
21. “one day is . . . as a thousand years” (2 Pet 3:8).
22. No article in the Hebrew text.
23. In Scripture Jerusalem, as Israel’s capital, is used to mean the nation, like today’s news media use Washington, London, Paris, Moscow, Beijing, etc. Also, it is used as a pseudonym for God’s earthly Kingdom (Zech 1:16; 3:2; 8:3,22; 14:12).
25. The “144,000” of Revelation 7 are the same group cited in Revelation 14. In the former text they are declared to be from every tribe of Israel (7:4), have the “seal of the living God” in their foreheads (7:2,3), and are on “earth” (physical realm). The latter text declares they are from among “men” (humankind) (14:4), have the name of the Lamb’s Father written in their foreheads (14:1), and are with the Lamb (14:1), indicating the time in the Age-to-Come and Jesus, as the Lamb, is accepted as their Messiah. The “sealing” in the former text occurred before the land was “hurt,” prior to the Diaspora (First Advent), and was accomplished by “angels” (7:3), messengers. This precludes the group from being the Church, which are sealed by God (2 Cor 1:21,22) subsequently over two millennia. See TWO SEALINGS AND A MULTITUDE GREAT, page 268.
27. Singular with article.
28. elpizo, #1679G.
29. elpis, #1680G.
30. Isa 2:11,12,17,20; 3:7,18; 4:1,2; 5:30; 7:17-23; 10:20,27,32; 11:10,11,16; et al. .
31. Singular with article.
32. Gen 22:17,18 (see below).
33. Hos 6:2 above.
34. See God’s Rest, page 71.
The Hope: A Divine Vow

Some two millennia after humankind’s Fall and removal from Eden, their God-given home, the Creator of all vowed his future purpose by a covenant with a man of faith and his twofold “seed.”

The Hope set forth was later designated “gospel (good news) unto Abraham” by the Pharisee named Saul, renamed Paul.43

Some centuries after Abraham another awe-inspiring, unconditional, covenant was made with yet another man of faith—David, king of Israel. Like the Abrahamic Covenant it was mediated by divine oath.45

Against all contingencies The Hope was certain, the future of God’s chosen earthly people, Israel (all twelve tribes), was secure.54

---

35. The “Church,” God’s second anointed people, is a relatively small number of humans (Jew and non-Jew) divinely chosen individually to serve his fallen creation as a spiritual (heavenly) priesthood (a New Creation). Rom 8:14–17; 9:10–16; 2 Cor 5:17; Gal 6:15; 1 Pet 2:5,9; 1 John 3:1,2. See Author’s Caveat, page 2, for use of “Church” in this volume.


37. Mark 7:8; Col 2:8.

38. Isa 11:10; Rom 15:12,13 (page 89).


40. Agorazo, #0059G (Ex15:16; Psa 74:2; Rev 14:4).


42. See Wife and Bride, page 123.


44. Rabab, #7235H.


47. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1–12; Dan 2:49; Amos 5:15).


49. Gowy, #1471H.

50. Rendering “bless themselves” in some versions is inapt. Hebrew verb does express simple action, or action repeated; however, based on LXX and quotes by Peter (Acts 3:25) and Paul (Gal 3:8) use of the passive in KJV, et al., is justified (see Prov 31:30).

Since blessing entails deliverance from not only SIN, but DEATH (Rom 5:21 ED), it is not possible for those in their graves (Eccl 9:10) to bless themselves.

51. Shama’, #8085H. Often “to obey” is interpreted to mean “blind obedience,” negating free-will, and “to hear” is limited to the physical act. In this volume the archaic “harken” is used to convey not only the physical, but a free, willing, application of what is heard into one’s life.

52. Ethnos, #1484G, plural.

53. Psa 89:3; 132:11.

54. Isa 9:7; 16:5.
all of humankind. What a hope is The Hope!

“This is the TORAH OF THE ADAM!” This salient observation by a man after God’s own heart is often ill-treated in English translations. Taken in its simplest and most literal sense, it denotes a divine purpose for the human race and its earthly habitat and is a reaffirmation of God’s covenant with Abraham concerning that creation (Gospel unto Abraham). A purpose first intimated when God said to Angel-of-Yahveh⁵⁶ (KJV: Angel-of-the-LORD),⁵⁷ “let us make man⁵⁸ (the Adam, male and female) in our image, after our likeness,”⁵⁹ a purpose not yet accomplished. Though “created” in the image, except for an elect few “likeness” is yet to be fulfilled.

The “SEED” OF THE FULFILLMENT

In this third millennium since the First Advent (seventh from human creation) Israel’s partial “blindness” is to be remedied. Maligned and persecuted, notably by those under a draconian religious influence, the time is imminent for Israel to fully grasp the wondrous privilege graciously extended to it.

ROMANS 11:

31 Even so have these [first-anointed people] also now [Second Advent] not believed, that through your mercy [mercy shown God’s second anointed people] they also may obtain mercy [Second Advent].


Galatians 3: 19 Wherefore then serveth the law71 [Torah of Moses]? It was added because of transgressions [resulting from "awe of death"],72 till the seed [Abraham’s twofold seed: earthly, heavenly] should come [God of the Anointed74] to whom the promise was made75; … 20 … 21 … : for if there had been a law71 [Torah] given which could have given life, verily righteousness should have been by the law71 [Torah of Moses cannot restore the life lost in Eden]. 22 … 23 … we [Israelites] were kept under the law71 [Torah of Moses], shut up unto the faith which should afterwards be revealed [foretold to David by Nathan, Torah of The Adam (a life-giving Torah)].61 24 Wherefore the law71 [Torah of Moses] was our schoolmaster to bring us [Israelites] unto Christ76 [anointing], that we might be justified by faith [absolutely resolve in the purpose to bless all humankind].77

Isaiah 49: (UPPER CASE ADDED FOR EMPHASIS) 6 And he [God (vs. 5)] said, It is a light [trifling thing … to raise up the [twelve] tribes of Jacob, and to restore the preserved of Israel: I [God] will also give thee [Israel (vs. 3)] for a LIGHT to the Gentiles, that thou mayest be my SALVATION unto the end of the earth.

Jeremiah 31: 27 … I [God] will sow the house of Israel and the house of Judah with the seed of man78 [Adam] [humankind], and with the seed of beast [to fulfill the promised human dominion of animal kingdom].79 28 … 31 … [to replace Adamic and Mosaic Covenants] I will make [ratify] a new covenant [for humankind]80 with the house of Israel,81 and with the house of Judah [as covenant-victims synergized with Church]:82 32 … 33 … ; After those days [of covenant ratification], saith the LORD, [by the ministry of Israel and Church] I will put my [new] law83 [Torah of The Adam]80 in their [humankind’s (vs. 27)] inward parts, and write it in their hearts; and will be their God, and they [all of humanity] shall be my people [God All-in-All].84 34 And they [all humans] shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more [no divine retribution].85

May this volume be of service in this “third day,” the day appointed for removal of the vail that has obscured the Torah of The Adam80 from God’s human creation. As a divinely chosen people, God’s anointed earthly priesthood, the Jews (faithful and repentant unfaithful) are to fulfill The Hope and bring LIGHT & SALVATION to God’s creation, “the Adam,” and thus deliver the willing from the great ruling monarchs, the DEATH and the SIN.86

2 Corinthians 3: 15 But even unto this day [day of apostles (even unto post-Diaspora)] when Moses is read, the vail is upon their [the Jews’] heart.87 16 Nevertheless when [“third day”88 it [that national heart] shall turn to the Lord, the vail shall be taken away [as Hosea prophesied].

Isaiah 40: 1 Comfort ye, comfort ye my people [of Israel], saith your God. 2 Speak ye comfortably to Jerusalem,89 and [in the Age-to-Come] cry unto her, … warfare is accomplished, … iniquity is pardoned: for [in her covenant] she hath [by the Diaspora] received of the LORD’s hand double [double, not eternal] for all her sins.

If, in the interim, this “comfort” message intended for God’s earthly chosen people helps in any way the last members of the Church90 (God’s heavenly chosen people), or if it is a comfort to any of God’s creations who seek for an answer to the great questions of the age, such will be an undesigned blessing.

Psalms 100: 5 For the LORD is good; his mercy is everlasting; and his truth91 [faithfulness] endureth to all generations.

73. Rom 4:16 (page 132).
74. Rom 1:16; 15:19,29; 1 Cor 9:12,18; 2 Cor 2:12; 4:4; 4:9; 10:14; Gal 1:6,7; Phil 1:27; 1 Thes 3:2.
76. christos, #5547G. In English translations christos is often used as an appellative and confusion has resulted. See ANOINTED/ANOINTING, page 21.
78. "adam", #0120/0121H.
80. Torah of The Adam. 2 Sam 7:10-19 (note 61).
81. Jeremiah used “Israel” for the ten tribe nation as well as the twelve. In chapter 31 it refers to the twelve eleven times (vss. 1,2,4,7,9,10,21,23,33,36,37) and to the ten twice (vss. 27,31).
82. See Heb 9:16; MAKING OF A MEDIATED COVENANT, page 227.
83. τοῦραβ, #8451/8452H.
84. 1 Cor 15:28.
85. See Ezekiel’s PRECEPT … , page 74.
86. Rom 5:12-14 (page 35).
87. In the Greek text “heart” is singular, while “their” is plural. It is Israel’s corporate (national) heart that has been "veiled."
88. Hos 6:2 (page 5).
89. Biblical writers used Jerusalem, as the capital, to mean the nation like today’s news media use Washington, London, Paris, Moscow, Beijing, etc.
90. 1 Cor 15:47-49; Heb 3:1.
91. "εμνουνα", #0530H.
A Personal Testimony

Early in 1970 I read *Worlds in Collision* by Dr. Immanuel Velikovsky.92 In support of the premise he presented, he argued against uniformitarianism, the thesis that there has been very little change in natural processes since the remote geological past (set forth in detail in 1830 by Sir Charles Lyell in his *Principles of Geology*93 and the foundation on which Charles Darwin later built his theory of evolution).

At that time I was agnostic and had accepted evolution without question as the explanation for life’s genesis—a typical product of the American education system with a graduate degree in engineering. Though not fully persuaded of Velikovsky’s premise, I found the negation of uniformitarianism, and consequently evolution, challenging (a heritage from an iconoclastic father and a mother of faith). A literature search focused my attention on the question—creation vs. evolution. Though there is strong support for adaptation within limits, I soon realized there is little scientific basis for the accepted theories. I became convinced the feasibility of the chance development of a living organism from inorganic materials by some unknown natural process had not and could not be demonstrated; thus, the theory of evolution was unrealistic and surprisingly unscientific.

In concert with this developing conviction I read numerous books dealing with the Bible and its import and interpretation. Prior to this reading my adult years had been nonreligious and I had no relationship with church, synagogue, mosque, or any other such body. Other than the stories heard as a child I knew nothing of the Bible. Though my knowledge at the time was insufficient to confirm or refute the conclusions presented, I found some of the arguments compelling.

As a consequence of the impression made, I contacted a small like-minded group in the Washington D.C. area (where I was stationed at the time) to learn more about the Bible and its teaching. One couple of that group soon became mentors. With their tutelage and the living example of the other members of that small but faithful assembly, I was quickly convinced of the truth of the Bible—there is a Creator, and that Creator has a grand purpose for his creation.

The conviction the Bible (both “Testaments”) is an instruction manual given to human creation by its Creator, and that the life-ways it advances are primal, precipitated my early retirement as a career officer in the U.S. Air Force. The subsequent odyssey of four plus decades has resulted in my sitting down to write this book. The thoughts presented are the culmination of reading and studying many hundreds of writings by an eclectic assemblage of authors, scholars and non-scholars. I make no claim of great originality; yet, I am aware the collection of studies on various biblical subjects as set forth provide a singular viewpoint.

Though enlightenment has come from many sources, too many to enumerate, I owe the personal nurturing of that patient couple by far the greatest debt of gratitude. There are differences from that guidance in the following chapters; however, without their insight and counsel this book would not have been possible.

It is my prayer this work may in some small way be a help to those who seek the truth of divine purpose, particularly the faithful of Israel. Such fruition being a tribute to those who made like contribution to my understanding of God—his purpose, his love—and the meaningful change such understanding brought into my life.

I also acknowledge my debt to the many faithful, devout, and giving individuals with whom I have had contact over these past decades. By formal presentations, in formal and informal study groups, and one-on-one conversations they have contributed to my understanding of the Bible.

I make no claim my thoughts are the final word. I have endeavored to bring into harmony and consistency all found in God’s instruction manual, but I always keep in mind the wise counsel of Solomon:

**Proverbs 4:**

18 But the path of the just94 is as the shining light,
that shineth more and more unto the perfect day [the Age-to-Come].

As the Creator’s counsel is revealed under the light that “shineth more and more,” texts take on meaning previously indiscernible. I have little doubt some of the interpretations offered will suffer modification as that light continues to grow brighter; however, I am confident those modifications will not change the

---

94. tsaddiyq, #6662H.
outline of the overall plan as here presented, the *Torah of The Adam*, the *Gospel of the Anointed*, but will give greater insight into the *Gospel unto Abraham* and its many nuances.

Without the conscientious input by a diverse group of dedicated friends, much of what is presented might have resulted only in confusion. I have tried exceptionally hard to ensure the end product is worthy of their efforts. I thank them for the patience and understanding they extended to me over the years.

Lastly let me express my love for, and gratitude to, my dear wife and sister in the anointing. She has been a strong source of support and an enduring example for me in our walk together as we endeavor to serve our gracious Creator and his beloved Son.

6 November 2015, R.E.E.

<table>
<thead>
<tr>
<th>OLD TESTAMENT <em>(OT)</em></th>
<th>NEW TESTAMENT <em>(NT)</em></th>
<th>TRANSLATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis .............. Gen</td>
<td>Hosea .............. Hos</td>
<td>American Standard Version ............ ASV</td>
</tr>
<tr>
<td>Exodus .............. Ex</td>
<td>Joel .............. Joel</td>
<td>New International Version ............ NIV</td>
</tr>
<tr>
<td>Leviticus ........... Lev</td>
<td>Amos .............. Amos</td>
<td>New Jerusalem Bible ............ NJB</td>
</tr>
<tr>
<td>Numbers ............. Num</td>
<td>Obadiah ............ Oba</td>
<td>American Translation BAT ............ BAT</td>
</tr>
<tr>
<td>Deuteronomy ...... Deut</td>
<td>Jonah .............. Jon</td>
<td>Complete Jewish Bible . CJB ............ CJB</td>
</tr>
<tr>
<td>Joshua ............. Josh</td>
<td>Micah .............. Mic</td>
<td>Holman Christian Standard Bible ...... CSB</td>
</tr>
<tr>
<td>Judges .............. Judg</td>
<td>Nahum .............. Nah</td>
<td>New Living Translation ............ NLT</td>
</tr>
<tr>
<td>Ruth ................. Ruth</td>
<td>Habakkuk ............ Hab</td>
<td>J. N. Darby Standard Bible .......... CSB</td>
</tr>
<tr>
<td>1 Samuel ......... 1S a m</td>
<td>Zephaniah ............ Zeph</td>
<td>New Revised Standard Version ........... NRSV</td>
</tr>
<tr>
<td>2 Samuel ......... 2S a m</td>
<td>Haggai .............. Hag</td>
<td>Rotherham Critically Emphasised N. T. . . . RNT</td>
</tr>
<tr>
<td>1 Kings ......... 1 Kings</td>
<td>Zechariah ............ Zech</td>
<td>Revised Standard Version ............ RSV</td>
</tr>
<tr>
<td>2 Kings ......... 2 Kings</td>
<td>Malachi .............. Mal</td>
<td>Soncino Books of the Bible ............ SBB</td>
</tr>
<tr>
<td>1 Chronicles ...... 1 Chr</td>
<td></td>
<td>Robert Young Literal Translation . . . YLT</td>
</tr>
<tr>
<td>2 Chronicles ...... 2 Chr</td>
<td></td>
<td>JPS Tanakh ............ T NK</td>
</tr>
<tr>
<td>Ezra ................. Ezra</td>
<td></td>
<td>Jewish Publication Society Holy Scriptures JPS</td>
</tr>
<tr>
<td>Nehemiah ........... Neh</td>
<td></td>
<td>James Murdock Syriac N. T. .......... MRD</td>
</tr>
<tr>
<td>Esther .............. Est</td>
<td></td>
<td>New American Bible . NAB ............ NAB</td>
</tr>
<tr>
<td>Job ................. Job</td>
<td></td>
<td>New American Standard Bible . . NASB</td>
</tr>
<tr>
<td>Psalms ............. Psa</td>
<td></td>
<td>New English Bible . . . NEB .......... NEB</td>
</tr>
<tr>
<td>Proverbs ............ Prov</td>
<td></td>
<td>New English Translation . . . NET</td>
</tr>
<tr>
<td>Ecclesiastes .... Eccl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Song of Solomon . . SolS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Isaiah ............. Isa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jeremiah ............ Jer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lamentations .... Lam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ezekiel ............ Ezk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daniel ............. Dan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The word “testament,” employed in many translations in place of “covenant,” is a misnomer and has no relevance to the Bible. The designations *Old Testament* *(OT)* and *New Testament* *(NT)* as well as chapter and verse separations are not part of the inspired record. Though subject to misunderstanding, they are used in this volume because of their common acceptance.
### CONTENTS

**Painting by bicke’l: *Sunrise over Mt. Sinai***
(Deuteronomy 20:3; John 4:22; Isaiah 14:27)
Proverbs 2: Receive God’s Words (vss. 1-22)
Genesis 22: One Who Received God’s Words (vss. 1-18)

**Prefatory: Deut 20:3; John 4:22**

**Title Page**
Rom 15:19; Gal 3:8; 2 Sam 7:19; Isa 49:6; Heb 4:1; 1 John 2:27; Rom 15:13; Lev 25:10; Heb 12:22,23

**Box: Author’s Caveat — Box: Reader’s Touchstone**

**NOTE TO THE READER:**
Matthew 24:31

**“A Better Hope” — Relevant Criteria**

**Pivotal Precepts Set Forth by God’s Faithful**

**The Hope:** The Hope: a Divine Vow — The “Seed” of the Fulfillment

**Box: Abbreviations**

---

<table>
<thead>
<tr>
<th><strong>Prefatory: CONTENTS</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Painting by bicke’l: <em>Sunrise over Mt. Sinai</em>** (Deuteronomy 20:3; John 4:22; Isaiah 14:27)</td>
</tr>
<tr>
<td>Proverbs 2: Receive God’s Words (vss. 1-22)</td>
</tr>
<tr>
<td>Genesis 22: One Who Received God’s Words (vss. 1-18)</td>
</tr>
<tr>
<td><strong>Prefatory: Deut 20:3; John 4:22</strong></td>
</tr>
<tr>
<td><strong>Title Page</strong> Rom 15:19; Gal 3:8; 2 Sam 7:19; Isa 49:6; Heb 4:1; 1 John 2:27; Rom 15:13; Lev 25:10; Heb 12:22,23</td>
</tr>
<tr>
<td><strong>Box: Author’s Caveat — Box: Reader’s Touchstone</strong></td>
</tr>
<tr>
<td><strong>NOTE TO THE READER:</strong> Matthew 24:31</td>
</tr>
<tr>
<td><strong>“A Better Hope” — Relevant Criteria</strong></td>
</tr>
<tr>
<td><strong>Pivotal Precepts Set Forth by God’s Faithful</strong></td>
</tr>
<tr>
<td><strong>The Hope:</strong> The Hope: a Divine Vow — The “Seed” of the Fulfillment</td>
</tr>
<tr>
<td><strong>Box: Abbreviations</strong></td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th><strong>Contents</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalms 9:9-11; 29:2; 143:10; 93:1-5 12.12.13.14</td>
</tr>
<tr>
<td>Psalms 145:17; 1 Corinthians 14:20</td>
</tr>
<tr>
<td>Jeremiah 7:3-7; Psalms 11:1-7; 105:1-45 16.17.18</td>
</tr>
<tr>
<td><strong>Preliminary:</strong> Acts 8:30-31</td>
</tr>
<tr>
<td><strong>Point of Departure</strong></td>
</tr>
<tr>
<td>Moses’ Precept (God’s Word)</td>
</tr>
<tr>
<td>Salient Translation Practices</td>
</tr>
<tr>
<td>Punctuation/Capitalization — Synonyms</td>
</tr>
<tr>
<td>Box: The Translators to the Reader</td>
</tr>
<tr>
<td>Anointed/Anointing — The Head: Leader, not Ruler!</td>
</tr>
<tr>
<td>Words, Words, Words</td>
</tr>
<tr>
<td>Hebrew (versus the KJV) — Greek (versus the KJV) 23,23</td>
</tr>
<tr>
<td><strong>Biblical Rudiments</strong></td>
</tr>
<tr>
<td>Chart: The Seventh Creative Day</td>
</tr>
<tr>
<td>Biblical Ages — Biblical Days — Advents, First &amp; Second 24,25,26</td>
</tr>
<tr>
<td>The Soul: Being, not Life 26</td>
</tr>
<tr>
<td>“Living Soul”: Spirit (Heart, Mind) + Body (Flesh) 27</td>
</tr>
<tr>
<td>“Eat not the Blood” 27</td>
</tr>
<tr>
<td>Death, Death, and Death — Mortal, Immortal, Nonmortal 28,28</td>
</tr>
<tr>
<td>Incorruption, not Immortality — Free-Will/Fall/Evil 29,30</td>
</tr>
<tr>
<td><strong>Criteria for Comprehension</strong></td>
</tr>
<tr>
<td>A Lesson from the Friends of Job 31</td>
</tr>
<tr>
<td>Solomon’s Precept (Mindset) 32</td>
</tr>
<tr>
<td>Imagery of Humanity 33</td>
</tr>
<tr>
<td>Sea — Mountain(s) and Hill(s) 33,33</td>
</tr>
<tr>
<td>An Historic Dilemma — The Enslaving Monarchs 35,35</td>
</tr>
<tr>
<td>Hosea’s Precept (Resurrection) 37</td>
</tr>
<tr>
<td>Zechariah’s Precept (Two Anointed Peoples) 38</td>
</tr>
<tr>
<td><strong>Gospel unto Abraham</strong></td>
</tr>
<tr>
<td>Abraham’s Precept (Two Seeds) 39</td>
</tr>
<tr>
<td><strong>Torah of the Adam</strong></td>
</tr>
<tr>
<td>David’s Precept (Torah of the Adam) 40</td>
</tr>
<tr>
<td>Micah’s Precept (Future Kingdom) 41</td>
</tr>
<tr>
<td>Elders’ Precept (Service) 41</td>
</tr>
<tr>
<td>Jeremiah’s Precept (New Covenant) 42</td>
</tr>
<tr>
<td><strong>Light &amp; Salvation</strong></td>
</tr>
<tr>
<td>Night is Gone, Day is Dawning! — Propitiation of the Sin 42,43</td>
</tr>
<tr>
<td>Samuel’s Precept (Harkening) 45</td>
</tr>
<tr>
<td><strong>Spirit/Spiritual</strong></td>
</tr>
<tr>
<td>Shekinah 47</td>
</tr>
<tr>
<td>Natures Separate and Distinct 48</td>
</tr>
<tr>
<td>Physical — Spiritual — Fallen of the Spirit Realm 48,48,48</td>
</tr>
<tr>
<td>The Import — Breath of Life/Spirit of Life 49,50</td>
</tr>
<tr>
<td>Holy Spirit — Unholy Spirit, Spirit of the Flesh 49,50</td>
</tr>
<tr>
<td>Spirit Beings 50</td>
</tr>
<tr>
<td>Angel(s)—Angeic Orders—Princes—Holy Angels 50,51,52</td>
</tr>
<tr>
<td>Unholy, Fallen Angels/Demons — Satan/Devil 52,52</td>
</tr>
<tr>
<td>Spiritual Powers and Birds 54</td>
</tr>
<tr>
<td>Powers of the Air — Birds of the Heaven 54,55</td>
</tr>
<tr>
<td><strong>Historic Seductions</strong></td>
</tr>
<tr>
<td>Babel/Babylon the Great — Man of the Sin 56,57</td>
</tr>
<tr>
<td>Beast/Image — The Way Separate 58,58</td>
</tr>
<tr>
<td>Psalms 14:1-7; Psalms 10:17,18; Psalms 90:1-17 59,60,60</td>
</tr>
<tr>
<td><strong>Chapter One:</strong> Word of God—the Book</td>
</tr>
<tr>
<td>Isaiah 55:11 61</td>
</tr>
<tr>
<td><strong>The Bible</strong></td>
</tr>
<tr>
<td>History and Science Support the Bible 61</td>
</tr>
<tr>
<td>Study Required — Old vs. New — Comparative Language 63,64,64</td>
</tr>
<tr>
<td>Peter’s Precept (No Private Interpretation) 65</td>
</tr>
<tr>
<td>“Rightly Dividing the Word” — Testing an Interpretation 66,67</td>
</tr>
<tr>
<td>Habakkuk’s Precept (Faith) 67</td>
</tr>
<tr>
<td><strong>Divine Purpose—the All-in-All</strong></td>
</tr>
<tr>
<td>Jesus’ Precept (Love Enemies) — James’ Precept (Liberty) 68,69</td>
</tr>
<tr>
<td><strong>God’s Rest</strong></td>
</tr>
<tr>
<td>God’s Two Salvations, Two Resurrections 72</td>
</tr>
<tr>
<td>Psalmist’s Precept (Two Salvations) 72</td>
</tr>
<tr>
<td>Ezekiel’s Precept (No Divine Retribution) 74</td>
</tr>
<tr>
<td>Judgeship in Ancient Israel 75</td>
</tr>
<tr>
<td>Amos’ Precept (Israel Unique) 75</td>
</tr>
<tr>
<td>Paul’s Precept (New Creation) 76</td>
</tr>
<tr>
<td>Altruistic Baptism into Death/Life — A Metamorphosis 77,78</td>
</tr>
<tr>
<td>The Goal of the Faith 80</td>
</tr>
<tr>
<td><strong>Son(s) of God/Son(s) of Adam</strong></td>
</tr>
<tr>
<td>Leviticus 25:17-19; Psalms 47:1-9; Psalms 91:1-16 81.82.82</td>
</tr>
</tbody>
</table>
CHAPTER TWO: Word of God—the Person

The Logos 85
Wonderful 86
Multifaceted Identification 86
The Firstborn Son of God 86
The Logos and Creation 86
Melchizedek 87

LIFE OF JESUS: PRE-HUMAN/POST-HUMAN

JESUS, THE SON OF MAN 89
Day of the Son of Man/Sabbath/God’s Rest 90

JESUS, THE ONLY SON OF GOD BEGOTTEN 91
An Ambiguity 91
The Resolution 92

JESUS, THE ANOINTED HEAD 93
Jesus, the High Priest 93
Jesus, the Anointed 95
Jesus, the Son of God 95
Jesus, the Seed/Branch of David 96

THREE DIFFICULT EPISODES 97
“Let This Cup Pass From Me” 97
“Why Hast Thou Forsaken Me?” 98
“Strong Crying and Tears” 100

DESCRIPTORS CLARIFIED 101
Alpha/Omega, Beginning/End, First/Last 101
“I Come Quickly” 102
“I Was Dead” 102
Is/Was/To Come 103

PRIEST/MEDIATOR 104
Priest Not a Mediator 104
The Work of Mediators 106
Psalms 110:1-7; Psalms 34:1-22 107.108

CHAPTER THREE: Priests of God—Twofold

Zechariah 4:14 109

PREDESTINED PLAN OF GRACE 109
ELECTION BY GOD 109

THE ANOINTING 111
Individual/Collective Anointing 112
Anointed/Messiah/Christ 113

ANOINTED ONES (PEOPLE): PREDESTINED 113
ISRAEL (JACOB): HOUSE OF THE SERVANT, MOSES 114
Israel Elected (Chosen) — Israel Anointed 115,116

CHURCH (NEW CREATION): HOUSE OF THE SON, JESUS 116
Church Elected (Chosen) — Church Anointed 118,118

A TWOFOOLD PRIESTHOOD 119
Box: Twofold Figures in the Bible (not exhaustive) 119
Elder and Younger Sons 119
God’s Earthly Priests (Elder, Moses’ House) 120
God’s Heavenly Priests (Younger, Jesus’ House) 121
Abraham’s Two Wives 122
Wife and Bride 123
■ Prophets’ Precept (God’s wife) 123
■ John’s Precept (Lamb’s Bride) 123

HEAVENS AND EARTH 124
Heavens and Earth, Physical 124
Heavens and Earth, Figurative 124
1st Heavens & Earth (That Then Was), Pre-Flood 125
2nd Heavens & Earth (Which Are Now, Former), Post-Sinai 125
3rd Heavens & Earth (New), Age-to-Come 127
Death precedes Change (Fruit) 128
3rd Heavens/Paradise 130

GOSPEL OF THE ANOINTED 131
Anointings by Grace/Faith 132
Jews: Faithful/Repentant Unfaithful 133

MORE INSTRUCTIVE FIGURES 136
Earth/Land — Dust — Dust/Sand — Sea/Sand 136,137
Trees 138
Fig and Olive Tree Allegories — Tree of Life 139,142
Light/Darkness 143
Powers of the Heavens 143
STARS — Sun/Moon 144,145
Psalms 49:1-20 146

Psalms 9:
9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.
10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.
11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

Psalms 29:
2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.
**CHAPTER FOUR: Way of God—Deliverance**  
_Proverbs 23:26_  

<table>
<thead>
<tr>
<th>CREATOR’S DYNAMIC RELATIONSHIP</th>
<th>147</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer</td>
<td>148</td>
</tr>
<tr>
<td>Prophecy</td>
<td>149</td>
</tr>
<tr>
<td>God Weeps</td>
<td>150</td>
</tr>
<tr>
<td>God’s Desire</td>
<td>150</td>
</tr>
<tr>
<td>Divine Kingship</td>
<td>151</td>
</tr>
<tr>
<td>God’s Future Kingdom</td>
<td>152</td>
</tr>
<tr>
<td>Pray for the Kingdom</td>
<td>153</td>
</tr>
<tr>
<td>Kingdom of Heavens, Kingdom of God</td>
<td>154</td>
</tr>
<tr>
<td>God of Hell?</td>
<td>154</td>
</tr>
<tr>
<td>Sheol–Grave (Adamic Death)</td>
<td>154</td>
</tr>
<tr>
<td>Hades–Grave (Adamic Death)</td>
<td>155</td>
</tr>
<tr>
<td>Gebenna–Obliteration (Second Death)</td>
<td>155</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GOD OF FIRE AND WATER</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Divine Fire</td>
<td>155</td>
</tr>
<tr>
<td>Fire—Purification</td>
<td>155</td>
</tr>
<tr>
<td>Lake of Fire—Gebenna—Second Death</td>
<td>157</td>
</tr>
<tr>
<td>Water (Rain/Clouds/Dew/Hail/Drought)</td>
<td>158</td>
</tr>
<tr>
<td>Water (Rain)–Truth–Life</td>
<td>158</td>
</tr>
<tr>
<td>Clouds–Truth</td>
<td>158</td>
</tr>
<tr>
<td>Dew–Truth</td>
<td>158</td>
</tr>
<tr>
<td>Hail–Hard Truth</td>
<td>159</td>
</tr>
<tr>
<td>Drought–Lack of Truth</td>
<td>159</td>
</tr>
<tr>
<td>Water–Death</td>
<td>159</td>
</tr>
<tr>
<td>Water–Cleansing</td>
<td>159</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BLIND LEADING THE BLIND</th>
<th>159</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DIVINE JUDGESHIP</strong></td>
<td>161</td>
</tr>
<tr>
<td>Mercy, not Retributive Justice (Wrath)</td>
<td>161</td>
</tr>
<tr>
<td>God of Grace</td>
<td>162</td>
</tr>
<tr>
<td>Seek not Retribution</td>
<td>164</td>
</tr>
<tr>
<td>Love, not Satisfaction of Justice, not Propitiation</td>
<td>165</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DIVINE JUDGMENT</th>
<th>167</th>
</tr>
</thead>
<tbody>
<tr>
<td>Day of the LORD</td>
<td>167</td>
</tr>
<tr>
<td>There are Divers Judgments</td>
<td>168</td>
</tr>
<tr>
<td>Judgment (Deliverance) of Israel</td>
<td>168</td>
</tr>
<tr>
<td>Judgment (Deliverance) of Human Creation</td>
<td>169</td>
</tr>
<tr>
<td>A Day of Battle/Great Day of God Almighty</td>
<td>171</td>
</tr>
<tr>
<td>Little Season</td>
<td>173</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPROPRIETIES OF REPLACEMENT THEOLOGY</th>
<th>174</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Israelite Indeed”</td>
<td>175</td>
</tr>
<tr>
<td>“Israel of God”</td>
<td>175</td>
</tr>
<tr>
<td>Church/Israel vs. Clergy/Laity</td>
<td>176</td>
</tr>
</tbody>
</table>

Psalms 116:1-19

---

**CHAPTER FIVE: Desire of God—The-All-in-All**  
_Romans 8:15_  

<table>
<thead>
<tr>
<th>SOVEREIGNTY VS. FREE-WILL</th>
<th>179</th>
</tr>
</thead>
<tbody>
<tr>
<td>“God is Love”</td>
<td>179</td>
</tr>
<tr>
<td>A Creation Capable of Love</td>
<td>179</td>
</tr>
<tr>
<td>Is Divine Sovereignty Absolute?</td>
<td>180</td>
</tr>
<tr>
<td>A Covenant Making God</td>
<td>181</td>
</tr>
<tr>
<td>God and the Future</td>
<td>181</td>
</tr>
<tr>
<td>»Joshua’s Precept (Commitment)</td>
<td>182</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FALL AND RESTORATION OF ANGELS</th>
<th>182</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Fall of Angels</td>
<td>182</td>
</tr>
<tr>
<td>Judgment (Deliverance) of the Angels</td>
<td>183</td>
</tr>
<tr>
<td>“Mighty Men” not the Nephilim (“Giants”)</td>
<td>184</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FALL AND JUDGMENT OF LUCIFER (SATAN)</th>
<th>184</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Definitive Corruption</td>
<td>185</td>
</tr>
<tr>
<td>Judgment of Satan</td>
<td>185</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FALL AND RESTORATION OF HUMANITY</th>
<th>186</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Fall of Humankind</td>
<td>186</td>
</tr>
<tr>
<td>Ransom</td>
<td>187</td>
</tr>
<tr>
<td>Grace, not Torah</td>
<td>188</td>
</tr>
<tr>
<td>God’s Economy and the Virgin Birth</td>
<td>189</td>
</tr>
<tr>
<td>Judgment (Deliverance) of Humanity</td>
<td>190</td>
</tr>
<tr>
<td>The Ground and Its Curse</td>
<td>190</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>“STUMBLE” AND RESTORATION OF ISRAEL</th>
<th>191</th>
</tr>
</thead>
<tbody>
<tr>
<td>The “Stumble”</td>
<td>192</td>
</tr>
<tr>
<td>»Isaiah’s Precept (Remnant)</td>
<td>193</td>
</tr>
<tr>
<td>The Sifting</td>
<td>195</td>
</tr>
<tr>
<td>Early and Late Consequences</td>
<td>197</td>
</tr>
<tr>
<td>Restoration Follows Tribulation</td>
<td>198</td>
</tr>
<tr>
<td>An Earthly People, Two Songs</td>
<td>200</td>
</tr>
<tr>
<td><em>Song of Moses — Song of the Lamb</em></td>
<td>201</td>
</tr>
<tr>
<td>Sinai Fulfilled</td>
<td>202</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GOD OF “THE FAITH”</th>
<th>203</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Spirit of Rest</td>
<td>203</td>
</tr>
<tr>
<td>Entering Divine Rest</td>
<td>205</td>
</tr>
<tr>
<td>Psalms 62:1-12</td>
<td>206</td>
</tr>
</tbody>
</table>

---

**Psalms 143:**  
_10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness._
CHAPTER SIX: Covenants of God—Counsel

2 Chronicles 6:14

BLOOD
Purchased by Blood (Soul for Soul)
Covenant Ratification by Blood
Priesthood Consecration by Blood
Atonement by Blood
Cleansing by Blood
ADAMIC COVENANT
NOAHIC COVENANT
ABRAHAMIC COVENANT
An Earthly Seed
An Heavenly Seed
MOSAIC COVENANT
Moses as Mediator
Purpose of the Covenant
The Torah of Moses a Veil
Mosaic Covenant Did Not Die
A Jew Must Die to the Covenant
An Oft Misinterpreted Text
Mosaic Covenant and Life
DAVIDIC COVENANT
NEW COVENANT
Release from Sin
Making of a Mediated Covenant
Mediator of the New Covenant
Christendom’s Untenable Claim
COVENANT SIGNS (TOKENS)
The Sign of Circumcision (Cut Off the Flesh)
The Sign of Crucifixion (Mortify the Flesh)
Box: Circumcision → Blood → Crucifixion
Box: Import of Covenant Signs and God’s Rest
AN ABBREVIATED OUTLINE OF DIVINE PURPOSE
Box: Future of Planet Assured
Chart: The Ages
Chart: Age-to-Come, Last Day
A SYNOPSIS OF DIVINE PURPOSE

CHAPTER SEVEN: Ministry of the Circumcision
Romans 15:8

FIRST ADVENT MINISTRY
A Consequential Sifting
Diaspora/Jacob’s Trouble
God’s “Great Army”
Ensuring a Remnant of Faith
Cursing a Fig Tree
A Great Tribulation
JOHN THE BAPTIST AND THE SHEPHERDS OF ISRAEL
“Messenger of the Covenant”
“Elijah is Come”
JESUS OF NAZARETH AND THE SHEPHERDS OF ISRAEL
Sitting in Moses’ Seat
Shepherds to be Removed
A Critical Time for Israel
MAN IN LINEN WITH AN INKHORN
Expulsion of Satan
The Glory of God (Shekinah)
“I Will Be Their God”
Rebuke of Satan
A “War in Heaven”
TWO SEALINGS AND A MULTITUDE GREAT
The Sealings
A Multitude Great
Earthly Priests and Levites
God’s “Exceeding Great Army”
GATHERING THE ELECT FROM THE FOUR WINDS
The Scattering
“Come Out of Her My People”
ZECHARIAH’S “DAY OF THE LORD”
Psalms 114:1–8

Psalms 93:
1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherein he hath girded himself: the world also is stablished, that it cannot be moved.
2 Thy throne is established of old: thou art from everlasting.
3 The floods [chaotic masses of fallen humanity] have lifted up, O LORD, the floods [the mass] have lifted up their voice; the floods lift up their waves.
4 The LORD on high is mightier than the noise of many waters [floods of peoples], yea, than the mighty waves of the sea [ebb and flow of chaotic masses].
5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.
CHAPTER EIGHT: Soul—Death, Resurrection

The Human Soul
Breath of God, Spirit of Life
Spirit and Body — Heart and Flesh
Spirit and Flesh/Heart and Body
Inward and Outward Man
Spirit versus Flesh
Spirit not the Soul
Spirit Made Perfect
Spirit and Death
Spirit and Resurrection
An Inspired Example: Two Witnesses Revived

Life, Death, and Human Creation
Three Lives
Fallen Life — Sacrificial Life — Adamic Life
Three Deaths
Adamic Death — Second Death — Sacrificial Death
Recapitulation

The Nonhuman Earthly Creation
Mortality of Nonhuman Earthly Creation
Animals and the Adamic Fall
Animals and the Food Chain
Animals and the Kingdom

Divers Texts Regarding Death
Awe of Death/Shock of Death — The Utmost Enemy
Death of the DEATH — Death Flees Away
Sin and Death
“Sour Grape” — Standing “in Jeopardy [Peril]”
“Sin unto Death” — “Blasphemy of the Spirit”
Did Enoch Die? — The Power of the Death

Two Resurrections plus A Figure
Interim Resurrection—A Figure
Earthly (Physical) Resurrection
Heavenly (Spirit) Resurrection
“Better” Resurrection
Graves Opened at Calvary
A Thief and Paradise

Psalm 53:1-6; Psalm 101:1-8

Psalm 92:
17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:
18 To judge [deliver] the fatherless and the oppressed, that the man of the earth may no more oppress.

1 Corinthians 14:
20 ... be not children in understanding: ... in malice be ye children, but in understanding be men.


### Chapter Ten: Earthly Priesthood

- **Isaiah 43:10**
- **Abraham’s Earthly Seed**
  - Individual Choices not Predestinated
  - The “Fulness” of God’s Peoples
  - Israel’s Double Blessing
- **Why Israel?**
  - Reason One
  - Reason Two
  - Reason Three
- **Is Israel’s Favor Just?**

### Bill of Divorces

- Israel (God’s Wife) not Divorced!
- Parables of the Unaware and Foolish

### Paradise Restored

- “Tabernacle of David”
- “Sure Mercies of David”
- A “Watered Garden”
- A Light to the Gentiles
- God’s Witnesses and Servant

*Psalms 29:11*

### Chapter Eleven: Heavenly Priesthood

- **Psalms 116:13**
- **Abraham’s Spiritual Seed**
  - Called, Chosen, and Faithful
  - Making Perfect
  - A Precedent from the Septuagint (LXX)
  - Chart: *Teleioo Word Group in the Septuagint (LXX)*
  - The Footstool of Jesus
- **The Hope of the Priesthood**
- **Process of Making Perfect**
  - Two Baptisms/Two Consecrations
  - Drawn and Called by Truth
  - Chosen through Truth
  - Begotten by Truth
  - Being Faithful
  - Chart: *Making Perfect a Priest*
- **Justification of the Priesthood**
  - Definition
  - Justification and Begettal
  - Justify/Condemn
  - Justified by Faith
  - Robe of Righteousness
  - Justification, Ransom, Justice
- **Sanctification of the Priesthood**
  - Definition
  - Sanctified through Truth
  - The Truth Separates
- **Priesthood Development and Hebrews**
  - The Anointed—Head and Body
  - A “More Excellent” Priesthood
  - Sprinkling of Blood
  - “Without the Camp”
- **Bread, Wine, and Soul**
  - The Bread
  - The Wine
  - Giving the Soul

*Psalms 67:1–7*

---

**Jeremiah 7:**

> 3 Thus saith the LORD of hosts, the God of Israel... 
> 4 ... 5 For if ye [Israel] thoroughly amend your ways and your doings; 
> if ye thoroughly execute judgment between a man and his neighbour; 
> 6 If ye oppress not the stranger, the fatherless, and the widow, 
> and shed not innocent blood in this place, neither walk after other gods to your hurt: 
> [if you enter God’s Rest: restraint of self; liberty for others]. 
> 7 Then will I [God] cause you [Israel] to dwell in this place, 
> in the land that I gave to your fathers, for ever and ever.
Psalm 11:
A Psalm of David

1 In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?
2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily [in darkness] shoot at the upright in heart.
3 If the foundations be destroyed, what can the righteous do?
4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.
5 The LORD trieth the righteous: but [also] the wicked and him that loveth violence [one who] his own soul hateth [hate for self, the well-head of violence].
6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible [burning] tempest: this [purifying heat] shall be the portion of their cup [their conduct brings its own retribution].
7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.
Psalm 105:

1 O give thanks unto the LORD; call upon his name:
   make known his deeds among the people.
2 Sing unto him, sing psalms unto him:
   talk ye of all his wondrous works.
3 Glory ye in his holy name:
   let the heart of them rejoice that seek the LORD.
4 Seek the LORD, and his strength: seek his face evermore.
5 Remember his marvellous works that he hath done;
   his wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant,
   ye children of Jacob his chosen.
7 He is the LORD our God: his judgments are in all the earth.
8 He hath remembered his covenant for ever,
   the word which he commanded to a thousand generations.
9 Which covenant he made with Abraham,
   and his oath unto Isaac;
10 And confirmed the same unto Jacob for a law [ ordinances],
    and to Israel for an everlasting covenant:
11 Saying, Unto thee will I give the land of Canaan,
   the lot of your inheritance:
12 When they were but a few men in number;
    yea, very few, and strangers in it.
13 When they went from one nation to another,
    from one kingdom to another people;
14 He suffered no man to do the wrong:
    yea, he reproved kings for their sakes;
15 Saying, Touch not mine anointed,
    and do my prophets no harm.
16 Moreover he called for a famine upon the land:
    he brake the whole staff of bread.
17 He sent a man before them, even Joseph,
    who was sold for a servant:
18 Whose feet they hurt with fetters: he was laid in iron:
19 Until the time that his word came:
    the word of the LORD tried him.
20 The king sent and loosed him;
    even the ruler of the people, and let him go free.
21 He made him lord of his house, and ruler of all his substance:
22 To bind his princes at his pleasure;
    and teach his senators wisdom.
23 Israel also came into Egypt;
    and Jacob sojourned in the land of Ham.
24 And he increased his people greatly;
    and made them stronger than their enemies.
25 He turned their heart to hate his people,
    to deal subtilly with his servants.
26 He sent Moses his servant; and Aaron whom he had chosen.
27 They shewed his signs among them,
    and wonders in the land of Ham.
28 He sent darkness, and made it dark;
    and they rebelled not against his word.
29 He turned their waters into blood and slew their fish.
30 Their land brought forth frogs in abundance,
    in the chambers of their kings.
31 He spake, and there came divers sorts of flies,
    and lice in all their coasts.
32 He gave them hail for rain, and flaming fire in their land.
33 He smote their vines also and their fig trees;
    and brake the trees of their coasts.
34 He spake, and the locusts came, and caterpillers,
    and that without number,
35 And did eat up all the herbs in their land,
    and devoured the fruit of their ground.
36 He smote also all the firstborn in their land,
    the chief of all their strength.
37 He brought them forth also with silver and gold:
    and there was not one feeble person among their tribes.
38 Egypt was glad when they departed:
    for the fear of them fell upon them.
39 He spread a cloud for a covering;
    and fire to give light in the night.
40 The people asked, and he brought quails,
    and satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out;
    they ran in the dry places like a river.
42 For he remembered his holy promise,
    and Abraham his servant.
43 And he brought forth his people with joy,
    and his chosen with gladness:
44 And gave them the lands of the heathen [nations];
    and they inherited the labour of the people;
45 That they might observe his statutes [ordinances],
    and keep [guard] his laws [torahs].